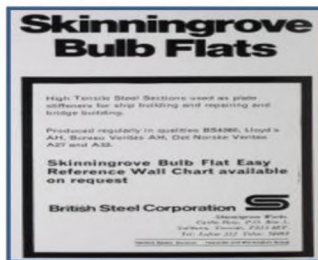
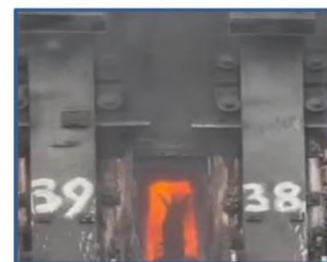


THE C.H. DOUGLAS CREDITER

FOR POLITICAL AND ECONOMIC REALISM



**Finance is the Dead
Hand which is
Crippling Britain's
Productive Effort. The
Banks are Everywhere
Discriminating in
the Use of, or
Withholding, Credit to
Private Enterprise, and
the Result, Intended or
not, is the Appearance
that
Private Enterprise is
Inefficient. What
better excuse for State
control (and
bigger and better Dead
Hands)?
Major Douglas 1940.**



FROM WEEK TO WEEK



The basic issue at stake is quite clear. It is essentially that the remoter any form of government is from those it governs, the less susceptible it becomes to their will, and the more difficult it becomes for that will to be effectively expressed. Specious arguments, typified above, that “peace and prosperity” may be better ensured by remoteness must be challenged as being wholly fallacious. In an age of plenty, prosperity can best be ensured by the application of Douglas Social Credit principles, and peace from ensuing security: *“when they shall sit every man under his vine and under his fig tree; and none shall make them afraid”* (Micah iv: 4).

Donald Neale.

Tickety-Boo in Red Holyrood

As Elon Musk, the figurehead of X aka TWITTER brings worldwide social media exposure to “Red” Holyrood’s HATE Speech Laws and their Political Police “FORCE” — ACHTUNG! Polizei Sovietland and their Marxist- Leninist Frankfurt School inspired HATE MONSTER! One could almost be led into believing that The Scottish Conservatives have finally awoken from their 24 year “Holyrood” slumber. . . meanwhile, behind closed “Red” Holyrood doors the muffled apparatchik sniggering, the Scottish Conservatives announce that if elected they will be Repealing the afore mentioned Marxist-Leninist “HATE” Crime legislation. Nothing more at this stage on whether the Scottish Conservatives will be tackling “puberty blockers” and other “core” Conservative” values and principles like the psychotic trans and woke agenda which the so called Scottish National Party and their “Green” cadres set such store by. Naturally they have mentioned nothing on breaking up Police Scotland back into the regional, i.e local control from whence they came. The sorry state of Scotland and Scottish Politics under Fabian Marxist Devolution in line with the ruin of the rest of the former body politic of Great Britain and Northern Ireland has been the stunning success story that Tony Blair and the Fabian Society, promised it would be. Aye mean to say, everyone intimately connected to it, apart of course from Donald Dewar who it took out so to speak early on, has been ceremonially sacrificed and ruined. . . look for a start at Sturgeon and “big” Alex Salmond!

Course Dave, we haven’t forgotten about your “Edinburgh Agreement” contribution to Scotland’s subjugation to Fabian Marxism, after all you’re career of destroying the Conservative Party with lashings of immoral same sex Degeneracy and Diversity goes from strength to strength.

“NEWSROUND?”

Aside from the “disturbing” former “B” BC Cult Children’s News Propagandist, Countryfile and Beat the Briton presenter John Craven’s “RACISM” views being publically aired. Which itself admirably keeps the National Media Focus on the vile, nasty, “Privileged” WHITE MAN following on from where the ex-Conservative and new REFORM Party M.P. Lee Anderson’s Home Affairs Committee on ‘institutionally racist’ left off we had the expected news confirmed that Port Talbot Steel plants coke ovens are no more, which is as much to say that Britain, once Great is finished, she has had what little capability she had left to wage war treasonously removed. The gravity of the situation, clear in the mind of all students of Douglas Social Credit—the monumental Dead Hand Financial Fraud, the GDP racket, the coin clipping currency exchange rates, Free Trade, EXPORTS et al., as expected, barely raises a ripple. And before the working man has a chance to reflect on this “treasonous” affair the masters of deception unleash a barrage of new “stories” headlined by the assault on the Royal Family, always an easy option for the enemy, with the “Photoshopped” Princess Affair entering into another Fish Wife’s Tale week an uncomfortable acting Princess of Wales is dragged before the waiting cameras and discloses she has cancer.

Now, when our land to ruin's brink is verging,

In God's name, let us speak while there is time!

Now, when the padlocks for our lips are forging, Silence is crime.

THE NEW CIVILISATION

By Charles Jones

The destiny of mankind is unknown. Therein is the very stuff of freedom. Here is a statement, not to be contradicted, which countenances a large hope but does not define it; rather, it gives to hope the boundless contours of a majesty not clouded by vague imaginings or limited by any shape of things to come, but large and pregnant with an undiscovered reality. It stands for a sane faith which for ever can keep pace with the expanding universe.

We cannot tell if there is some divine, far-off event to which the whole creation moves. If there is, it may well be infinitely remote in astronomical time, and such as must abash the countenance of imagination at the crass levels of man's present powers. But a realistic view of the universe and of the vital processes at work in it establishes a single fact which is the key to destiny. That fact is that mankind is free. Freedom connotes simply freedom of choice, and it is possible to choose only one thing at a time.

Man can choose what direction he shall take; he is not bound or fashioned by a rigid ecology, but creates his own environment.

All action has consequences, which are determinable.

Action and reaction are constant. So that, although he is not exempt from the repercussions of error, and despite the hiatuses in human knowledge, man is not precluded from free choice by ignorance. He is free to make trial, to profit by experience, to choose what direction he shall follow.

The contest with environment has proceeded so far that victory over scarcity conditions is complete, and further development in that direction lies in the endless refinement of

scientific and industrial method under conditions of cosmic armistice. Perhaps it is a false figure to describe man's essays against frugality in terms of hostility between himself as nature. But it is certain that he has always regarded himself as wresting his fortunes from sea and soil; he is toiler not merely a gatherer. Finally, however he has eased toil. With the cajoleries of scientific method and applied power he can reap an increase up to the limits of his own choice, and deal with such increase as he will, transforming by manufacture or utilising by novel application wealth which he has won by scientific obedience. This is a tremendous fact.

Between and throughout those monarchic and martial crises which are the substance of academic history, the steady policy of mankind as a whole has been to escape the rigours of poverty and toil. This has been done. The historic environment has been transformed. In place of scarcity and uncertainty there is controllable plenty; in place of scarcity there is overwhelming variety of wealth; in place of exacting husbandry there is the tool-box of mechanical invention and the prodigal energy of power plant. Of set purpose man has won economic freedom, which is at once a reversal of the historic environment and the culmination of a policy.

This consummation has not so far eased the parallel struggle for acquisition. The struggle in which man is pitted against man unabated. Indeed, the contest intensifies and grows more bitter day by day. Yet the struggle for a livelihood, the struggle for markets, the last futile struggle of armed warfare which employs death and destruction as a means to livelihoods, and conquest as a means to markets, are all stagnant anachronisms in the light of the victory already gained. The folly of struggle is more pointed when it is realised that civilisation as we know it simply halts because it cannot squander those gains which men, classes and nations tussle to acquire.

It is obvious, therefore, that if civilisation is to eventuate in renewal instead of suicide, the present crisis merely awaits a decision regarding direction. Mankind is faced with a crucial choice, an obligation laid upon him by the freedom he has achieved. What use will he make of his opportunity? It is ridiculous to contend that any crisis has occurred before in history which is comparable with the present issue. If such a crisis has occurred, it predates any record, and certainly goes back to that remote age when man forsook the forest and walked upright. The freed hands and level eye have produced their utmost, and brought him face to face with another juncture of even greater importance.

The main feature of the choice now confronting the world is plain. It is a choice between realism and idealism.

The Renaissance produced the scientific spirit in Europe, and empirical method wedded to an existing ambition eventually pricked men on to a versatility which could not have been envisaged at the time it began. From that intellectual and manipulative versatility was born the power of prosperity. Prosperity is the direct outcome of the inductive type of thinking, but side by side with this has grown a moralistic body of thought which has garbled the straight laws of nature (verifiable through their unvarying instances) with artificial "laws" which are mainly the impositions of privilege upon powerlessness. The ability to administer the moral law implicit in caste-riven society has passed . . . from the priestly class who devised it in early civilisations, and from the military class which assumed it at later phases, and from the automatic and plutocratic classes who plundered it, to a mean and subtle and very restricted group, operating in super-imperial fields through the instrument of modern coercion — the monetisation of credit. The important aspect of this development is not that it is a concentration of power amounting to world patronage in the hands of a few superior office boys. The

important point is that such a concentration imperils freedom to the point of loss, and stultifies the profitable contract made with nature by obedience to her laws.

Through stultification the moralistic basis of the present civilisation is crumpling. Freedom is jeopardised by tying men to a work-for-wealth idealism in place of the realistic distribution of leisure as a machine bonus. Profitable association with nature is rendered sterile by enforced non participation in increments of wealth not directly due to conversions of raw material by human energy, or linked somehow to work idealism.

The difficulty of maintaining an idealistic order of subsistence-standards, in contradiction of the demonstrable fact of plenty, has led to the super-idealism of State worship, just as the refusal to admit the fact of possible leisure has led to the extravagant moral idealism of work for work's sake.

State-worship is a political device to ensure the enslavement of people in conformity with planning idealism. Its danger is the accumulating eruptive force of repression.

Already there is a widespread recognition of the duplicity of political propaganda, but there is also lamentable ignorance of the strategy and identity of the wire-pulling social enemy behind it. The outcome is that the name "politician" has become a term of reproach, and justly so, for acceptance of the status of professional catspaw is final abandonment of honour. This discredit is due not only to the subservience of political parties to the money power, but equally to the ignorance of politicians of matters of fact. They are, in the main, ignorant of the nature and function of money, and equally ignorant of the purely administrative function of representational government.

The blustering forms of "government" with which nations are afflicted today are products of ignorance. They are possible by ignorant

neglect of the economic forces which are thrusting relentlessly towards an unacknowledged prosperity. There is no science of economics to reveal this pressure. There is simply a toppling edifice of artificial data, expressing wealth always in terms of debt.

This false money-economy, fostered and supported by the world-ring of finance, can be, and is pitted against the plain observations of common sense. It is an aspect of the triumph of idealistic over realistic thinking.

Similarly, there is no political science. It is absurd to talk of "political science" in connection with a continual and veering response to all the chilly winds of financial coercion, in utter scorn of the will of the body politic.

There, however, is the rub. The politician responds to the pressure exerted upon him. The policy of common mankind is implicit in the direction that discovery and invention, organisation and concerted effort generally has taken up to the present. But, being unformulated and unexpressed, this implicit will is hindered and diverted by a control which negatives free choice. Mankind as a whole, and not simply man the politician, has succumbed to tolerated but intolerable institutions which are the vehicles of a perverted idealism, the idealism of financial conventions, by which all administrative agencies in the state are suborned. No action whatever can be taken without financial consent, for money, under existing conventions, is the means to all ends. The politician is reduced to a writhing servant of financial expediency, and, being bred and selected and conditioned in an atmosphere of idealistic ideas, has not the force to break from the charmed circle, or the wits to perceive the charlatantry of restraint. Force must be applied to him from another angle, for his real problem is a choice of masters.

It seems that the new, realistic civilisation which is coming to birth simply waits upon the

forceful declaration of that common policy which is traceable in historic human effort. The policy exists, and is active as the impulse behind most individual effort. But it has not yet assumed the increment of power due to association. It is the common policy. To secure unity some clarification of ideas is a first necessity. The realisation most potent as a unifying force is that competition, which is the polite modification of war, is not the major factor behind material progress. It is a weakening factor; opposition of effort tends to equilibrium, not momentum. The drive of society, regarded as a force, derives from association, with division of labour.

The principle of association, once admitted as the basis of social dynamics, will elaborate to an art of mutual aid, in which for the first time the spiritual powers of mankind will increase with unhindered speed. Association dislodges all grudges, and makes possible the ethic of the Sermon of the Mount.

The test of any political system is the individual it produces. The final fruits of association accrue to the individual, and the destiny of every man's temporal desire is free, secure life, incited by curiosity, satisfied with growing wisdom, and virile with health. To that end the new civilisation will press on.

The dying order is young only in the extent and vigour of its dominating powers. It is static, if not retrogressive, but its means of defence are formidable, being entrenched in established legalism, in the morality of all orthodoxies in the conservation of education, and in the universal system of nepotism in administrative offices of all kinds.

It is supported by propagandist organisation which has the monopolistic power of exclusion as well as the hypnotic powers of endless reiteration, and which can unleash the tiger on its own behalf at short notice, and create a maddened or witless horde overnight.

But the spearhead of a new consciousness, the realism from which will spring a civilisation of greater grace and clearer light, finds every chink in this jointed armour.

Man is his own destiny, forever fashioning from his vicissitudes an order of new associations, magnifying his strength, and deepening his insight at every difficult stage.

Within the limitations of his knowledge he appoints his own end, and with the desperate urge of life fulfilling its intrinsic mission, he goes towards it. Man alone takes knowledge of his direction. He is not a lumpish dinosaur lazing to extinction. He invites his destiny and encompasses it little by little.

Charles Jones.

The Simplicity of Douglas Social Credit

By Beatrice C. Best,

Douglas Social Credit can claim the distinction of being based upon the immutable truth of inheritance. Moreover, it can claim the further distinction that we owe to its author the discovery of the fact that endorses and confirms this truth, so that within Social Credit itself we find that absolute relationship and alliance between truth and fact which alone enables the truth to be realised and experienced. For it was the detection of a "flaw" in the price or accounting system, causing a gap to appear between purchasing power and prices, that disclosed what might be called the very stuff of the inheritance, and contradicted the assumption of orthodoxy that costs in industry were automatically self liquidating. No attempt is made there fore, in Social Credit to rectify the gap or flaw, to contrive to abolish it. On the contrary, it is used as the basis for the remedy. For it

supplies, as it were, the means or the wherewithal for the technical proposals necessary for the distribution of the inheritance.

The economy is the acme of perfection.

Nothing is lost, nothing discarded, and nothing wasted. The very fact, the thing, which, while ignored or denied, acts as a menace and a curse, binding man to servitude, when acknowledged becomes the means of his deliverance, and is seen to be a benediction and a blessing. Indeed, it is difficult to see what could be done without it to realise and actualise the truth of man's inheritance, and raise his status, at once, from that of a servant to that of an heir.

The simplicity of Social Credit distinguishes it also from every other economic and political reform, whether of right or left. For all these, being based on the assumption that industry is, or should be, or must be made to be self-liquidating, and that man must be fully employed, are merely variants of the efforts and schemes designed to force facts to fit this assumption. All therefore involving, as they must, plans for super capital production, whether for New Deals, militarisation or for developing the "backward countries," plunge man into ever increasing debt and taxation. This forcible manipulation of facts in furtherance of a purpose inimical to man, and in disregard and denial of the truth, is leading man into a realm of fantasy and illusion, and creating that state of dementia into which the world is being ever more rapidly driven. Only, however, when facts are left to speak for themselves—it has been said that facts act as though they were in the pay of Social Credit—do they lead to the truth which embodies them and which they are designed to manifest, and hence to a state of sanity and enlightenment.

The Brief For the Prosecution

By C. H. DOUGLAS

CHAPTER X

M. Clemenceau, "the Tiger," is said to have remarked "Some essential virtue has gone out of the British." That is possibly, but not certainly, true. "Britain," and the inhabitants of the British Isles, are by no means identical. It may be noticed that when the consequences of our strange peace-time policies bring about a major catastrophe, the shadowy influences which have produced it hand over the situation to some extent to the native-bred, whose efforts are still heroic, if unnecessarily costly. At the outbreak of war in 1939 a paean of joy ran through the American Press, and the denizens of the various international Socialist and World Planning bodies, such as the Fabian Society, P.E.P., and the Royal Institute of International Affairs, were happy in the assumption that whoever lost the war, they had already won it. Orders-in- Council, restrictions, registrations, and bureaucrats (those belonging to the organisations just mentioned moving quietly into the second-best seats) appeared with the air of a stage army which had been kept waiting a little too long in the wings.

Mr. Anthony Eden, fresh from a revivifying trip to Washington announced that "it seems that our New Order must be built through war. But it will be built, just the same." The haste to declare our real war aims was perhaps almost indecent.

Although apparently anachronistic, the convenient time at which to consider the furious attack on Mr. Neville Chamberlain and his policy of "appeasement" is in connection with its apparent failure, and to provide it with the correct background it is necessary to survey a field not very obviously that of foreign policy.

The Chamberlain family,, of sound British stock and stable middle class history, rose to considerable but not outstanding wealth largely through their connection with the Birmingham firm of Guest, Keen & Nettlefold, the early manufacturers of the wood screw known as "self-driving," *i.e.*, not requiring a hole to be bored for it. Later, amongst other interests, they acquired control of the small joint- stock bank, the Birmingham & Midland, which, by amalgamation and expansion became the largest Joint Stock Bank in the world, the present Midland Bank. Even here their influence is probably more sentimental than financial.

Prior to 1914-1918 the Chairman of the Bank, Sir Edward Holden, was known to hold very "advanced" views on the actual nature of the business carried on by banks, and its bearing on national policy. The common idea that a bank is merely a custodian of its clients' money, which it re-lends at interest to, safe borrowers, was not taken seriously by him, although it is incorrect to attribute to Sir Edward the enunciation of the explosive theorem that "Banks create the means of payment out of nothing" (*Encyclopaedia Britannica*) which was explicitly stated by H. D. Macleod in his *Theory and Practice of Banking*, at least twenty-five years earlier.

But the history of the Midland Bank during the Armistice years is marked by several features unique to it amongst the "Big Five" banks to whom the numerous smaller banks had in the main been affiliated. The first of these was the series of Annual Addresses by Sir Edward Holden's successor, Mr. Reginald McKenna, a politician rather than a banker, of which perhaps the most significant was that containing the famous statement, "The amount of money in circulation varies only with the policy of the banks...."

Every loan creates a deposit, and the repayment of a loan destroys a deposit... the purchase of a security by a bank creates a deposit, the sale of a security... destroys a

deposit.” It is unlikely that these Addresses were actually written by Mr. McKenna himself, and some grounds exist for the belief that he did not understand them, but there is little doubt that they were part of a considered and immensely important policy operating through the Bank as an organisation.. The Bank “of England” was not amused. The Gold interests with Sir Henry Strakosch and the *Economist* were not amused. The Chosen Race were annoyed.

All the large banks expanded physically at the temporary cessation of hostilities, partly to absorb in real estate, and conceal by writing down, the fantastic profits they had made by War Finance. But the Midland took a highly individualistic line even in this. It opened branches bringing its total number up to approximately two thousand, but only in Great Britain and Northern Ireland. All the other banks expanded abroad also.

A decorous disapproval of Bank “of England” policy, and of Mr. Montagu Norman, was fairly evident, the “chequelet” incident to popularise small cheque payments being a case in point.

But the profits made by the banks were probably the least important aspect of their 1914-1918 activities. The immense production necessitated by the war had rendered it inevitable that manufacturing concerns must borrow on an unprecedented scale, and the influence of Sir Edward Holden's views on the methods adopted is beyond dispute. As a consequence, all the banks, but particularly the Midland, had come into a control of industry far beyond anything previously existing, just as their creation of the means of payment out of nothing was unique in its magnificence.

The situation which must have been clear to the Board of the Bank was precisely that which the big German D Banks, to which the “Big Five” English Joint Stock Banks had been brought to correspond, had achieved before the war under, the direction of Ballin,

Rathenau and others. Industries were merely departments of banking Government, controlled by debt. So far as the “Big Industry” was concerned, this control was practically complete. There remained the elimination of small business, which, as it transpired, was surprisingly difficult.

It is difficult to dissociate the position and influence of Neville Chamberlain from the importance and outlook of the Midland Bank. He had the tidy, narrow, bureaucratic mind of the dealer in figures, together with the: imaginative deficiency of the English middle-class. He was scrupulously honest, and his standard of political honour was far above that to which post-war British politics had fallen. He was a genuine patriot, and it is highly probable that he was so disgusted with the pseudo-democracy which was leading clearly to disaster, that he fell easily into the trap which opened invitingly before him.

The war had demonstrated that raw materials, and particularly nitrogenous chemicals were the key to victory. Reginald McKenna, who had succeeded Sir Edward Holden as Chairman of the Midland Bank on the latter's death, attempted to bring about a merger between British Dye stuffs and Nobel's Explosives. He failed, for some reason which does not transpire, the project re-appeared under the leadership of Sir Alfred Mond in an enlarged form, the Midland Bank appeared to become more orthodox, and Mr. McKenna became a Director of Imperial Chemical Industries; and Sir Harry McGowan (Lord McGowan) of I.C.I., and Lord Ashfield of the Socialistic London Passenger Transport Board, and a Director of I.C.I., became Directors of The Midland Bank, a very bushy tail on an admittedly large ‘dog.’ This was in 1926 and subsequent events can only be understood in the light of these arrangements, in particular the interlocking of the Midland Bank with the largest American Bank.

It should be remembered that when in 1931 Neville Chamberlain displaced Philip

(Viscount) Snowden, who regarded the Bank “of England” as the greatest moral force in the world, as Chancellor of the Exchequer, the country was bled white by the contractionist policies of the internationalists. Chamberlain at once set in motion the mechanism of credit expansion by abrogating the Gold Exchange Standard which made the grip of the Bank of England nearly absolute. Stanley Baldwin was Prime Minister and remained Prime Minister until May, 1937. A Napoleon, a Bismark and a Pitt, all rolled in one could not have repaired the mischief of Baldwin’s tragic fifteen years of power, in the two years of peace which remained. Had it not been for the quiet English gentleman who succeeded him, those two years would have been cut in half, and the *Luftwaffe* would have been over London without so much as two squadrons of effective fighter opposition from the R.A.F.

It is difficult to write patiently of the stream of abuse directed at the Munich policy. The scurrilous attacks of the American press are understandable. The collectivist New Deal was already a failure. The German-speaking Jew control in Washington was even stronger than in the time of President Wilson. No-one outside a few technical experts believed that the United States could be harmed even by a fully victorious Hitler, and a large body of commercial opinion was already mobilised around the slogan “We can do business with Hitler.” The prospect of another war in which America would keep out and again rise to fantastic prosperity on a war boom was too alluring to be relinquished. The situation is explained with engaging candour by Mr. A. D. H. Smith, in his biography of Colonel House, President Wilson’s adviser: “It may not be to our credit, idealistically, but the fact is we used the European democracies and their Allies for our purposes; they did not use us, except incidentally. And if Mr. House were alive today, (1943) he would say that is exactly what the United States has been doing since Britain (*sic*) and France declared war on Germany in 1939.” (*Mr House of Texas*, p. 172.)

But the spate of synthetic bilge regarding our unpreparedness which was poured out from domestic quarters which had done everything possible to encourage Germany and to hinder re-armament in this country is only explicable on the assumption that a Well-known technique of the Communist Party was in operation—to accuse your opponents of what you have done, or intend to do, yourself. Not a single word of this abuse was directed to the Money Power, the Press or the B.B.C. It must be remembered that the internationalist policy was interlocked with such institutions as the League of Nations, the International Labour Office and the Bank of International Settlements, inaugurated with the assistance and blessing of Viscount Snowden. The same group of noisy Socialist journalists, most of them deriving such ideas as they possessed from alien sources, who shouted “Down with the Men of Munich,” had worked and talked against re-armament and extolled collective security, while demanding intervention in favour of Abyssinia and Communist Spain. Their assumption of the right to a moral attitude for which they were not prepared either to work or fight is perhaps the only palliation of Mr. Stanley Baldwin’s foreign policy, or the lack of it.

But there can be no doubt that the infernal economic system of Great Britain underwent a radical change for the worse in 1931—that, without the spectacular incidents which marked the inauguration of the “New Deal,” a carefully prepared system of controls running parallel to it was imposed, specifically designed to accelerate monopoly. The complete story of the forces brought to bear will probably never be told; the formation of the great cartels and the financial control of British industry during the American boom in the interests of American investors were certainly preparatory; but in that year Britain, no longer great, adopted the beginnings of a new theory of life completely alien to her genius—the conception of the country as a single factory having many departments, the

head office and control-room being the Bank “of England.” The London School of Economics, endowed by the German-speaking Jew Sir Ernest Cassel, and largely staffed by Socialist aliens, “to train the bureaucracy” (much of it temporarily in “private” employ) “of the coming Socialist State,” had come into its own. How much of the responsibility for Dunkirk rests on this hastily imposed bureaucracy will never be known.

It must be insisted that the tragic history of the armistice years was, neither adventitious nor inescapable. It is quite true that the number of individuals who are capable of estimating the consequences of an economic policy is not large. But the moulders of Socialist-cartelist policy knew exactly where they were going, and they were going in the same direction in every country. The objective was a rigid, comprehensive military-industrial framework in which the individual would disappear except as a tool of high policy. It was the complete antithesis of everything the Englishman had built upon the foundation of Magna Charta and Habeas Corpus, and it led us straight to the beaches of Dunkirk and the arrest and imprisonment of nearly seventeen hundred persons without trial and without the formulation of a charge, under Regulation 18B.

The history of the last few years of peace will probably not be told, if at all, for many years. It is obvious that, even if the re-organisation policy to which Chamberlain had obviously committed himself had been intrinsically sound, which is highly debateable, it offered the perfect opportunity to hamper the rearmament. Re-armament was hampered; and it is certain that such success as was achieved was the result of cutting adrift to a considerable extent from the advisers who surrounded Baldwin, and that Chamberlain's unpopularity had far more to do with that than with any reasonable grounds for criticism, under circumstances for which he was not

responsible, of the successful efforts which delayed the resumption of military war.

The bureaucratic state, however, demanded war for its final enthronement, and not only war, but a long war. It must be observed that the productivity of the modern power-tool system had brought out into strong relief the effect of the monopoly of money by the banks, and the abnormal consumption of war was needed to force back into the factories the balance of the populations not engaged in mutual destruction, so that “Plans” might be matured to keep them there. It is hoped, that the memory of the ordinary citizen, doped with Hollywood films, monopoly broadcasting and defective education, will be short enough to permit the contradiction between the “poverty amidst plenty” of the 1930's and the “full employment” aspirations of the bureaucratic state in the immediate post-war years, to escape notice.

It is the fashion to ascribe political mistakes to ineptitude rather than to moral turpitude. To a considerable extent this is justifiable in regard to the ordinary individual.

For instance, nothing could be at once more tragic and more Widespread than the idea that Socialism and “Planning,” is the legitimate inheritor of political and economic liberalism.

But the history of the past twenty-five years renders it quite impossible to accept this view so far as the higher direction of events is concerned. There is evidence, conclusive both in volume and character, that the international collectivist-financiers and their Trades Union Allies not only knew that the economic and political crises of 1920-1936 were primarily monetary in origin, but they also recognised in such events as the election of the Social Credit Government of Alberta that the time was limited in which they must acquire a new form of control to replace that which had previously been exercised through the monopoly of credit.

Only war could provide the conditions arid the time. The writing was—and is—on the wall.

Alberta provides perhaps the most decisive evidence of conscious intention, by reason of the Disallowance of all the Legislative Assembly's measures to implement a system of adequate purchasing-power. The drastic and unusual course adopted does not seem capable of any explanation other than that the international money-power, knew that they must be successful if tried, and dare not permit them to be tried. Even against continuous opposition from the Federal Government at Ottawa, and much disadvantageous and unfair discrimination, the Province of Alberta has been uniquely prosperous under an Administration actuated where ever possible by the general principles grouped under the term Social Credit.

The importance of this matter is greater than might perhaps appear at first sight. There are very few individuals outside the ranks of political vested interests who do not regard the trend of events with concern or apprehension.

But the idea has been skilfully injected that we are merely witnessing an inevitable consequence of modern technology, and if, as someone has phrased it, you cannot take your telephone out however much you dislike it, we must resign ourselves to the loss of our "individual freedoms" in the interests of a "higher freedom." If this were so, it would be unnecessary to cook the accounts, pervert the evidence and confuse the issues. The world i.e. the individuals in it) is *not* yearning for full employment by *centralised, organisations*. On the contrary, a larger number of persons than ever before want *self employment*. But they want purchasing-power.

It is *not* true that the larger an organisation is, the more "efficient" it is, even if the efficiency of organisations were the prime, sane, objective of life, which it is not.

The greater efficiency of large-scale production "finds scant support in any evidence, that is now at hand." (*Fined Report, Temporary National Economic Committee, U.S.A., Senate Document No. 21, 1940, p. 314.*) "It should be noted, moreover, that monopoly is frequently the product of factors other than the lower costs of greater size... where they exist... It is attained through collusive agreement and promoted by public policies." (*Ibid, Monograph 21, 1940, P-21*)

Since *financial* results are what is aimed at in business, it is obvious that the conditions of financing small and large business, may, and frequently do, make more difference to the profit and loss account, than low costs.

For instance, bulk buying may enable low prices to be paid for raw material, but this has no connection with the actual amount of labour put into the winning of the raw material. Bulk buying may be, and often is, actually and realistically inefficient; but the low unit price paid produces an illusion of low genuine cost.

Within limits, the whole aspect of a balance sheet can be altered by allocating to various accounts charges which in other conditions would swell the cost of production and expose waste. No commercial accountant would certify the accounts of the Post Office in the form in which they are submitted.

It may be objected that many of the facts to which reference has just been made have been elicited by "National" Committees, Royal Commissions, and similar bodies. This is true, but it will be noticed by anyone who will take the trouble to read the literature of the Fabian Society or P.E.P. in the realm of industry, or the Royal Institute of International Affairs ("Chatham House") in Foreign Affairs, that such findings are never quoted, and the impression conveyed is always that of the inevitability, as well as desirability of larger units.

A further and equally important indication of what can only be described as conscious turpitude is contained in the arguments adduced in relation to a “managed,” as distinguished from an “automatic” money system. The old, orthodox Gold Coinage Standard money system, in which a bank was compelled to pay call deposits in gold if required, pretended to be, although it was not, an “automatic” system.

It was contended that politics could not enter into it. Price levels and the “balance of trade” automatically produced certain movements of gold, which acted in the manner of a steam-engine governor and kept trade upon a prescribed rate of revolution. It was not true, and if it had been it would still have been a bad system, since the quantity of gold in existence neither varied in any ratio to the possibilities of production nor the necessities of consumption.

But there were two assumptions in the theory as presented to the general public. The first was that it was in the nature of the universe that money should govern production and consumption. The amazing skill with which this idea was inculcated, so that the statement that “The nation can not afford it, there is no money for it,” was accepted as reasonable, should be remembered in connection with many “axioms” presented for our consumption.

But the second, that the money is and should be non political, was an outstanding instance of the tribute which vice pays to virtue. It will be necessary to treat this principle with some attention at a later stage of the argument. It is sufficient for the moment to indicate that it is entirely and openly abandoned, not only in the “managed money” system in operation since 1931 in Great Britain, but in practically all the proposals for monetary reform other than those associated with Douglas Social Credit. And “managed money” is simply Planning from the top’—i.e., the Bank “of England.”

THE FOLLY OF GRADUALNESS

Real processes do not happen gradually. Nature is impulsive.

At periods, and from certain view points, the interplay of natural impulses may, to man’s sleepy senses, give an impression of smooth flow. It is only an impression. A rough sea looks smooth from a great height.

None but the merest nitwit would believe that the creative stages in the development of a fertile egg are ‘gradual’ in the way that man, with his eye for ever on the clock, seeks to graduate his self-appointed tasks. The egg passes rapidly through its period of incubation. The chick arrives at the age of initiative and pecks its way out into the sunshine. Not so with human beings. We are taught to be gradual, even unto death.

The world’s go-getters succeed by first imbuing their fellows with the idea of gradualness, and then swinging a few big deals for themselves. The wage system, backed by that gloriously gradual slogan “every mickle mak’s a muckle” never yet succeeded in raising a newsboy to the peerage.

For some unaccountable reason, a comparatively high percentage of newsboys seem to have been born with a nose for reality. They have recognised the simple truth that, if it’s a muckle you want, then the common-sense course is to make the attainment of a muckle your immediate, not your vaguely ultimate, objective.

Nature insists on results— with death the only alternative. She attains her objectives with almost explosive suddenness. Eggs *hatch*.

Seedlings *shoot*. Buds *burst*. Can we wonder that such amazing realisation of success should prove objectionable to gradual-minded city men ? A sound banker seeks survival without results. His problem is how to keep the

embryo chick alive and yet prevent it from hatching.

Nature works in infinite space. To her the comparative size of the embryo chick and the embryo civilisation which is now quickening towards birth is insignificant.

The same clear-cut alternative applies in both instances. Deliverance or death. You can bet your sweet life that, whichever may come, its coming will not be gradual.

William Wilson

PRINCIPLES

“Systems were made for men, and not men for systems, and the interest of man, which is self-development, is above all systems, whether theological, political or economic.”

"Economic activity is simply a functional activity of men and women in the world. That the end of man, while unknown, is something towards which the most rapid progress is made by the free expansion of individuality, and, therefore, economic organisation is most efficient when it most easily and rapidly supplies economic wants without encroaching on other functional activities."

THE FIRST PROPOSITION

The first proposition on which the theory of Douglas Social Credit is based is that we passed out of a condition of more or less modified economic scarcity into one of either actual or immediate potential abundance when we passed out of the era of economic production by hand labour into the age of economic production by solar energy.

Please notice that I do not say production by machines. Machines are not the point.

The point is that we have obtained control of the transforming mechanism of the universe and we can change practically any form of matter into any other form of matter by applying energy to it. The machine is only an incident.

If this postulate of potential economic abundance is not true, then nothing that I, or anyone **else**, can have to say about monetary reform is of any serious consequence.

There are really only three alternative policies in respect to a world economic organisation: The first is that it is the end in itself for which man exists.

The second is that while not an end in itself, it is the most powerful means of constraining the individual to do things he does not want to do; e.g., it is a system of government. This implies a fixed ideal of what the world ought to be.

And the third is that the economic activity is simply a functional activity of men and women in the world. That the end of man, while unknown, is something towards which most rapid progress is made by the free expansion of individuality and that, therefore, economic organisation is most efficient when it most easily and rapidly supplies economic wants without encroaching on other functional activities. C.H. Douglas

Historic Reality:

A Hint to the Christian Churches

By NORMAN F. WEBB

(11)

The nature of history, if it is not to be evil history—evil in result, if not in intention—must be factual, phenomenal and not speculative; which is not to say that there must be no speculation in historical records, but it requires to be kept entirely separate and distinct from the stated facts.

The same is true in a slightly different sense, of what we call philosophy; if its foundation is not factual, that is, susceptible of some degree of demonstrable proof, it will be found to contain all the elements of an endless and unprofitable ideological dispute.

It is the excellent virtue of Social Credit that its facts and speculation are not intermixed. As far as the book *Economic Democracy* goes it is scientific; what it has of Reality, even if only a “glimpse”, is not distorted by any moral purpose or “good” intention in the moral sense, or even by the author’s proposals for enlarging the glimpse.

There is no immediate and ideal solution of human problems. And it is for that reason, and because one sincerely . desires to discover at least a partial solution of the problem of life on this plane, that decency and common-sense instinctively prompt the avoidance of intrigue and any accentuation of dialectical opposition in practical affairs. For instance, and with reference to what has already been said on the matter, the drawing of ideological distinctions between Christian and Jew, always a tendency on the European continent, is to be deplored.

If Douglas Crediters have stood for anything, it has been for this—how is it to be expressed?—phenomenal view of the world, not as inherently evil, so much as a place

involved in a chain of evil events, or circumstances, which are the direct and controllable outcome of the subversive activities of evilly-disposed individuals, placed by design or more often than not by the accident of those same circumstances, in positions of material power; we might say, too great material power, or irresponsible power. From this realistic stand point it becomes evident that the so-called moral problem of social evil, as well as the reason for the comparatively unfortunate position of a great number of the individuals comprising society, is not the sum of the relatively insignificant delinquency that trails pitifully through the Law Courts, a pathological scum, indicative only of ineffectual rebellion against adverse social conditions that have no justification in reality for their existence. The real problem lies far deeper than that, and is far more evil, and subtle, just because it is superficially respectable and desirable; something much too elemental and deep-seated and occult to come often or easily within the scope of moral legalism—social perversion, rather than social rebellion.

Holding this point of view, one is led inevitably and naturally to an understanding of world events as the elaborate work of a subversive few, a High Command in the German Army sense, hidden and quite outside and above the ordinary processes of the law, since it possesses sufficient power to make itself so; attracting to itself and mobilizing from the top downwards all the minor subversive and underground forces of society, to serve its own purposes.

This objective is achieved largely by keeping a proportion of potentially decent citizens in" a permanent state of reaction by forcing them to live in disconcerting conditions of unnatural and inflaming poverty in the midst of plenty; Disraeli’s Two Worlds, in short. That this policy is deliberate is very clearly shown by the suppression of the Social Credit proof of a chronic shortage of purchasing power inherent

in the Money System, everywhere, but outstandingly in Canada. It is the immemorial Caesarian tactic of “divide and rule”, which automatically presents itself to all unsatisfied and power-hungry minds, the Satanic mischief-makers at all levels.

If what has been termed earlier in these notes the *related* problem of Christianity and Judaism is approached in this realistic and non-dialectical spirit, it will show up in its true form, not as a composition of different but socially and culturally compatible philosophic beliefs, held by two sets, or even types of individuals called Christians and Jews, but as a concrete, factual situation which has arisen quite naturally and directly out of past events of a psychologically shattering kind. This situation, besides giving rise to innumerable other reactions, has automatically converted a highly organised ruling minority party into a permanent Underground Resistance Movement within Christendom, and therefore in effect international.

That statement of the case represents the simple fact purged of ideological bias. From that standpoint as a beginning all deductions must be made, if they are to be practical and lead to effective action towards solving the problem. What we need to realize and accept is that all over the world to-day a vast system of propaganda is working at high pressure with the express purpose of preventing Western civilization—more specifically all those in positions of authority in Western countries—from taking the natural and commonsense view of the problems that face them. We need to make a considerable individual effort to resist this mental pressure applied to induce us to eschew everywhere the obvious conclusion and subscribe to the childish pretence, particularly, that in their socially convulsing and disruptive activities Jewish organisations are merely trying to gain for their underprivileged members their bare rights in the existing Christian society.

Such a view of affairs, of this particular affair, has neither evidence nor probability on its side. It would not be in nature, as we have experience of human nature, Christian or Jewish, if political Judaism, the occult, highly centralized organization of the Jewish race, were now prepared to accept the situation which they have steadily refused for almost two thousand years, and against which, with the express purpose of liquidating it, they have patiently built up the huge dialectical structure of rationalism, or philosophic materialism, promoted under the general term, Socialism. Surely it is quite unreasonable to suggest that just at this juncture, when those same social theories appear to be replacing Christian values all over the civilized world, the real leaders of Jewry, whoever they are, would voluntarily elect to suppress what must be their most deeply-implanted

racial impulse, the imperative need to discredit and obliterate those events of nineteen hundred odd years ago, and all their apparent effects. Look at the situation dispassionately; as far as one can judge, superficially at any rate, they appear at long last to have got the ball completely at their feet; as they almost had it at the end of the 1914-18 War. It looks very much as if the opportunity for which they have striven so laboriously through the centuries, was at long last theirs—the chance to disrupt and obliterate for all time the real values of Western, Christian civilisation, which have seemed to stem from those reputed events and by their relatively successful achievement to vindicate and prove them. Surely they would be more—or less—than human were they willing to forego their chance or, as we are really asked to believe, had never harboured any ambitions in that direction.

Christendom seems almost to have forgotten that it was a major factor of those events and the form in which they have come down to us, that institutional Judaism took an arbitrary stand against their authenticity, asserting and undertaking to prove that they were fake.

Actually and at the time of their happening, the Jewish ruling minority decided,' as a national policy as it were, to live down and, literally, bury historical reality, and to that impossible task the luckless Jewish race was then and there committed. As a direct result of that "high level" decision we have modern politico-religious Judaism as we know it, built up and nourished on the Talmud; an occult, pyramidal organisation, more nearly resembling the ruling party in Russia at the moment than anything else visible. In view of its structure, so concentratedly personal at the top and so boundless and impersonal (international) at the base, and its specific objective' it really is no exaggeration to say of this organisation that it is dedicated to the suppression of Truth; at least, of *a* truth, involving the most searching and illuminating event in human history—always allowing that it actually did happen! In view of that, it is surely no great stretch of imagination to suggest that such a policy inevitably involves a general strategy of obscurity and social confusion, such as must of its nature appeal to the dark and abstract qualities in human nature everywhere. In that case it could not fail to attract to its side all those sore and myopic individuals who naturally avoid air and light and investigation and all that such open things imply; and in a lesser degree, all intellectual sentimentalists and busybodies and frustrated psychologies up and down the world.

Jesus of Nazareth made the practical and likely statement that the truth furnished a harmless and liberating mental diet. But the Jewish hierarchy on behalf of their nation, said they would have none of it, and adopted a policy of repudiation. Over against that, and always avoiding doctrine and dialectic, those who originally called themselves Christian, did so on a basis of Acceptance. What did the Christian accept which the Jew repudiated? No form, or mystery, or dialectic, Jesus, as far as we know, put forward none of these things. But what he did provide was a phenomenon, an event, and whatever may be said on the

subject, it is that phenomenal event and its consequences of every kind which Christians accept—that or nothing. There can be no argument about it; anything of real weight or value in the Christian thesis lies—as all Douglas Creditors recognise of their own economic thesis—not in dialectic and theory but in *results*, in satisfactory demonstration of some kind. That was the reality of the situation then, which remains the reality still; ' Then, why, it may be asked, hark back to so remote a past? Because the Western mind is rapidly becoming paralysed and numbed by being separated from its past, from the cutting of its roots. Christian Statesmen— Christian individuals generally—can achieve no realism of attitude, nor form any coherent and effective policy towards the present world problems for the very reason that their sense of the reality of the past—of this particular and all significant past event—is in process of being overcome and crushed under the sheer weight of mental suggestion to the contrary. The intended result of this, and one that looks to be rapidly approaching achievement, is that once the individual's mental grasp of the sense of rational sequence is sufficiently loosened, he can be forced—as indeed he is being, at this moment—to betray his own commonsense and accept a quite outrageous and improbable interpretation of current events as well as proposals of how to meet them, in place of the real and natural and obvious ones. What is happening is that the Western mind—this Common Man we hear so much of from both sides of the Atlantic—is being occultly manipulated by propaganda injected through every channel of information, so as to obtain his acquiescence in what at their best are presumptuous and misguided ideas of collective security, advanced under some high-sounding title—the Four Freedoms, U.N.O., U.N.R.R.A., no matter what —and at their worst are no more than low goings on at excessively high levels; the "wickedness in high places" of which St. Paul duly warned us.



Salmon Leistering in the River Dee: the Prince of Wales and Prince Alfred, Guided by John Macdonald, Returning from the Salmon Spearing by Carl Haag.

Watercolour, 1854, 50-4 X 35-5 cm, with curved top, RL 22057

LIVING WITH NATURE

By **Sir Stanton Hicks**

Husbandry, the craft of making the earth bring forth, and maintain and increase its bounty, had been evolved through a passing on of advice from one generation to another.

Within the past century, owing to the growth of mechanised transport and industry, there had been a steady decline in the power to pass on the advice gained over the centuries. Husbandry had been forced to set its pace to that of industrial commerce.

The historic moment in the life of the British people was when the influence of industry acquired the power to repeal the Corn Laws, to lower the price of bread, and thus enable factory products to carry less cost in wages.

This meant that farm production in Britain, based as it was upon centuries of experience in husbandry and soil management, could not compete with farm production in the New World of the Americas, Australia and Canada. Virgin soils were available in such vast quantities in these lands that, as their fertility was exhausted, the farmers merely abandoned them for new lands.

This was our heritage today, and the people of these countries, largely concentrated in cities and engaged in production, had no notion of what was happening to the soils that sustained them. Even farmers themselves were caught in the toils of a financial system, which dealt with them and their land in the same manner as it did with a factory producing washing machines.

The farmer could be excused for either taking no heed or taking the view that, even if he did take heed, he could not afford to change his methods.

People must realise that national existence depended on good husbandry, and that, unlike any other craft, husbandry was something above commerce or industry, and was really the life of everyone. A century ago this was an accepted dictum, but, with the break in that experience caused by the industrial outburst, we were in grave need of retracing our footsteps if we were to survive. What would have been self-evident a century ago would have to be re-learned.

When asked, "How can the truth be brought home to us?" I invariably reply, "Through disaster."

Although I have spoken throughout this country and the United Kingdom, on this topic, I do not flatter myself that I can turn the tide any more than did King Canute.

England's first two colonies, Virginia and Maryland, settled about the beginning of the 17th century, were an interesting example. Colonisation really began about 1610, and by 1663 the population was 80,000.

They grew tobacco and cotton, and, as the soil became ruined, moved west, and ate their way into the magnificent forests of America. But, in 1799, a traveller could write of this country: — "Nothing is to be seen for miles but extensive plains that have been worn out by the culture of tobacco," and "a scene of desolation that baffles description — farm after farm worn out, washed and gullied, so that scarcely an acre could be found fit for cultivation."

Yet, about this time, Thomas Jefferson wrote of his own farm: "We now plough horizontally, following the curvature of the hills and hollows, on dead level, however crooked the lines may be. Every furrow thus

acts as a reservoir to receive and detain the waters. Scarcely an ounce of soil is now carried away."

Yet today contour ploughing was being recommended as if it were a new discovery.

Strangely enough, there was about the same lapse of time from the colonising of Virginia and Maryland to the period of abandonment of eroded farms, and the advice of Jefferson, as it was between the early settlement of Australia and the pre sent awareness of erosion and recommendations of contour ploughing here.

It was not on the example of Jefferson, but the growing concern of the U.S. Government after three centuries had passed, that had caused the establishment of the Soil Conservation Service of the U.S. Department of Agriculture. The Secretary for the Interior in his report for the year end ing July 30, 1948, stated: —

Resources Wearing Out

"America's rich resources are wearing out. Every year, we let enough topsoil to provide a normal cover for 500,000 acres wash or blow away. This is the equivalent of land sufficient to feed and clothe the 175,000 people. Another 115 million acres will be ruined unless we act quickly to save them. This acreage represents a fourth of our present cropland of 400,000,000 acres on which we are dependent for our food and part of our clothing. "In short, unless we soon rationalise our use of land and water on a much broader scale than we have in the past, our children's children will have barren wastes in place of some of our present rich crop land."

Poor by Comparison

This came from a country, the richness of which few Australians realised. Compared with America, Australia was a very poor country indeed, and the sooner this was realised, the better for everyone. But we lived in a country which, if we treated it as we should, would treat us and our children and grandchildren very well; if we treated it as it

had been treated in the last century, it would blow and wash away.

In America, although soil conservation had begun on a nation-wide scale after 300 years, the destruction of soil and water resources was continuing on an ever- increasing scale. The parallel in Australia was a striking one, for in this country we had caused destruction of soil resources at a greater rate.

An example of this could be seen in the Hunter Valley. When the area was first settled, ocean-going vessels sailed right up to the wharves at Morpeth. Today, owing to silting of the river by soil from the eroded hillsides, which had been denuded of timber, in the greed for grazing land, the river was no longer navigable. The silted streambed would not even carry away floodwaters rapidly enough to prevent the disastrous floods of two years ago.

To be continued



Vale of Dedham 1828